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INTRODUCTION

TO

BARROWS LECTURES

1896-97.

CHRISTIANITY, THE WORLD-RELIGION.

LECTURES DELIVERED IN INDIA

BY

JOHN HENRY BARROWS, D.D.,
President of the World's First Parliament of Religions, and Haskell Lecturer on Comparative Religion in the University of Chicago.

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ROBERT A. HUME D.D.

MADRAS:
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PREFACE.

EXTRACT FROM MRS. HASKELL'S LETTER FOUNDING THE BARROWS LECTURESHIP.

"'CHICAGO, *Oct. 12, 1894.*

"'To President WILLIAM R. HARPER, Ph. D., D. D.

"'My dear Sir:—I take pleasure in offering to the University of Chicago the sum of twenty thousand dollars for the founding of a second Lectureship on the Relations of Christianity and the other Religions. These lectures, six or more in number, are to be given in Calcutta (India), and, if deemed best, in Bombay, Madras, or some other point of the chief cities of Hindustan, where large numbers of educated Hindus are familiar with the English language. The wish, so earnestly expressed, by Mr. P. C. Mozoomdar, that a lectureship, like that which I had the privilege of founding last summer, might be provided for India, has led me to consider the desirability of establishing in some great collegiate center, like Calcutta, a course of lectures to be given, either annually, or as may seem better, biennially, by leading Christian scholars of Europe, Asia and America, in which, in a friendly, temperate, conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims, and the best method of setting them forth, should be presented to the scholarly and thoughtful people of India.

"'It is my purpose to identify this work, which, I believe, will be a work of enlightenment and fraternity, with the University Extension Department of the University of Chicago, and it is my desire that the management of this lectureship should lie with yourself, as president of all the Departments of the University, with Rev. John Henry Barrows, D. D., the Professorial Lecturer on Comparative Religion, with Professor George S. Goodspeed, the Associate Professor of Comparative Religion, and with those who shall be your and their successors in these positions. It is my request that this lectureship shall bear the name of John Henry Barrows, who has identified himself with the work of promoting friendly relations between Christian America and the people of India. I hope also that he may be the first lecturer. The committee having the management of these lectures, shall also have the authority to determine whether any of the courses shall be given in Asiatic or other cities outside of India.

"'In reading the proceedings of the Parliament of Religions, I have been struck with the many points of harmony between the different faiths, and the possibility of so presenting Christianity to others as to win their favorable interest in its truths. If the committee shall decide to utilize this lectureship still further in calling forth the views of scholarly representatives of the non-Christian faiths, I authorize and shall approve such a decision. Only good will grow out of such a comparison of views.

"'It is my wish that, accepting the offer which I now make, the committee of the University will correspond with the leaders of religious thought in India, and secure from them such helpful suggestions as they may be ready to give. I cherish the expectation that the Barrows lectures will prove, in years that shall come, a new golden bond between the East and West. In the belief that this foundation will be blessed by our Heavenly Father, to the extension of the benign influence of our great University, to the promotion of the highest interests of humanity, and to the enlargement of the kingdom of Truth and Love on earth, I remain, with much regard,

Yours sincerely,

"'CAROLINE E. HASKELL.'"

DR. BARROWS IN INDIA.

INTRODUCTION.

BY REV. ROBERT A. HUME, D. D.

Every one knows that time is needed for the development of great things in vegetation, in animal life and in architecture. But every one does not understand that there is similar need of time for the development and for an adequate appreciation of great things in mind and in spirit. The Parliament of Religions, which met in Chicago in 1893, was a unique and great event in the world of mind and spirit. Therefore, according to the law of life, time is necessary for the development of its results and for men to fully appreciate it. Hence, though held in America, it is not yet adequately understood even there. Much less can its true significance be grasped in distant Asia from the reports of comparatively few persons. But it is the nature of great things that they must diffuse themselves and their fruits. It is an evidence that the first Parliament of Religions was great that it is yearly more and more diffusing itself. It was conceived and grew in connection with the greatest International Exposition of material things, because its promoters believed that a colossal exhibition of such things is inadequate and in some respects dangerous, unless there is with it and in it an exposition of the greatest spiritual things. This conviction brought forth the Parliament, the first truly ecumenical exposition of religions.

And, of course, if it was to be an ecumenical exposition of spiritual things, it could not be conducted on a less courteous or less wise basis than the exposition of material things. In this latter exposition every nation, even the weakest and least advanced, was invited to

send specimens of its best products, to be selected and displayed by its own representatives in their own way, and to be placed by the side of the products of other lands, in the confidence that such an exposition would be mutually helpful. The products displayed by the United States, Great Britain, and Germany, were immensely superior to the displays sent from Africa and South America. Nevertheless the mutual exposition was helpful to Europe and America, as well as to Africa and South America.

It ought to have been in a similarly courteous spirit and it was in such a spirit that the international exhibition of religions was conceived and conducted. Its meaning was the supremacy of the spiritual element in man. This was noble in itself, and more sublime because of its connection with a gigantic exhibition of the material products of the world. Representatives of each religion presented their faiths in their own way. All were not fair or wise. But no other course would have been feasible or wise. Naturally the followers of each religion put a very high estimate on their own faith. But it does not seem doubtful that the one crowning impression of the Parliament was, in the supremacy of spiritual things, the supremacy of Christ. None but Christians could or would have planned or executed it.

Because it was a living spiritual power the Parliament of Religions led to subsequent important events. First a Christian lady of America, Mrs. Caroline E. Haskell, founded a lectureship on Comparative Religion in the Chicago University, for attendants at that institution. Then, she founded a lectureship on the same subject in connection with the same University, but the lectures to be delivered in India, every other year, by some eminent man. Naturally Mrs Haskell and the University requested the President of the Parliament, the Rev. John Henry Barrows, D. D., to be the first lecturer to India on this foundation. But he declined the appoint-

ment. Just before that time Mr. Gladstone had retired from political life and he was then formally requested by the University to come to India to give the first series of lectures on the relation of Christianity to the faiths of this land. He also declined, and suggested Canon Gore. That eminent man was unable to accept the invitation. The University then again most urgently requested Dr. Barrows to accept the appointment. He was the pastor of the First Presbyterian Church of Chicago and laid the matter before the authorities of his Church. They felt that it was undesirable to give him the prolonged leave of absence necessary for this purpose. But under all the circumstances it seemed to him that there was a divine call to this service. Therefore he resigned his important position in Chicago and went to Germany to secure the amplest preparation for the first series of lectures on this new foundation.

Two influential communities in India looked forward with deep interest and questioning to these Barrows-Haskell lectures, viz. the non-Christian religious reformers and the Christian missionaries. The former have been much influenced by the Lord Jesus Christ; they know that there has been some change among Western Christians in conceiving and stating the Christian faith and they have thought and hoped that the Parliament of Religions meant and would more and more show that none of the present religions of the world is to become the final religion, but that each, with some modifications, is good enough for its adherents, and that the final, universal religion will be some mixture and outcome of them all. Such persons anticipated, with much hope, yet with some misgiving, the coming of Dr. Barrows.

Because the entire non-Christian community in India had so interpreted the Parliament of Religions and because most missionaries in India have not had time to see what is to be the real outcome of that unique religious conference, many missionaries here looked forward with misgiving lest the Barrows-Haskell lectures would

lead Indians to think that leaders of the West had somewhat lowered the Christian standard. But there were some missionaries who confidently expected a high and strong presentation of their faith.

The great courtesy and kindness which Dr. Barrows had shown to the Indian representatives of all faiths at the Chicago Conference, and his unique position both as the President of that remarkable gathering, and now as representative of the vigorous young University of Chicago to the thinking men of India, made it certain that he would have a most cordial reception from all classes in this courteous country, whatever he might say. When he landed in Bombay accompanied by Mrs. Barrows, on December 15th, 1896, he was very heartily welcomed by representatives of the Hindu, Jain, Parsi, Brahmo and Christian communities, partly through delegations and partly by letters. The Bombay Missionary Conference had arranged a large reception for him at Wilson College, where leaders of all communities were to meet him. But on account of the epidemic which is ravaging Bombay it was deemed best that he should hurry away from that city and the reception was given up. He went first to Benares and spent five days in observations of Hinduism in its capital. But his work began in Calcutta, the political and intellectual capital of India, where he stayed from December 23rd to January 4th.

A noble reception, worthy of the hospitality of hospitable India and most honorable to the leader of Hindu Society in Calcutta, was given at the palace of the Maharajah Bahadur Sir Jotindra Mohun Tagore, K. C. S. I., by representatives of the Hindu, Mohammedan, Jain, Parsi, Buddhist, Brahmo and Christian communities. It was a unique and grand occasion, the exact parallel to which has never occurred, when, in an orthodox Hindu prince's palace, representatives of every faith met to give the heartiest welcome to a Christian lecturer from the West. At this introduction to his special mission to

India, among other fraternal messages Dr. Barrows said after words of welcome had been spoken by Rev. Dr. K. S. Macdonald :—

"It is one of the chief privileges of my life to stand at last on the soil of India and to look with wondering eyes on scenes of strangeness and of splendour, which have long been present to the eyes of the mind, to bring to the ancient and thoughtful Orient loving salutations from the young and vigorous Occident, and to speak, however imperfectly, some words of brotherly affection which may help to bring them into a closer union of spirit.* * I have come to India, not merely to inaugurate a Christian lectureship bringing America into telegraphic spiritual communication with Calcutta, but also to make further studies into the life of this ancient and wondrous land ; I have come in order to realize still further the spiritual indebtedness of the world to Asia ; to clasp hands with those of kindred purposes and of various creeds, who believing in the Fatherhood of God and the Brotherhood of Man, realise, as Cardinal Gibbons said to us on the opening day of the Parliament, that we never perform an act so pleasing to God as when we extend the right hand of fellowship and of practical love to a suffering member of His earthly family.* * * I desire to be numbered among those who are lovers of India. * * * Religion has achieved a great work in the past—a work marred, however, by serious imperfections. Its best ministry lies, not in the years behind us with their alienations, their bitterness, and cruel persecutions, but belongs rather to that splendid future when the worshippers of God and the lovers of men shall fully realize that religion in its truest manifestations is able to bind the world together into a cosmopolitan fraternity. * * * May that spirit which Christians believe is the spirit of Jesus prevail still more widely and pervade still more deeply."

The six lectures on the Haskell foundation were delivered in the Hall of the General Assembly's Institution in the northern part of Calcutta, and half of them were also given in the London Mission's Institution in the southern quarter of the city. In addition lectures, sermons and addresses on such topics as "The Spiritual World of Shakespeare," "The Parliament of Religions," "Human Restlessness and Christ its Quieter," "The Comfort of Christian Theism" were delivered before associations of students and other bodies. Almost every morning there were personal interviews with representatives of various religions. Very cordial receptions were given to Dr. and Mrs. Barrows by the widow of Keshub Chandra Sen

and her daughter the Maharani of Kuch Behar on the anniversary of Mr. Sen's last public service; by Mr. Mozoomdar the present leader of the New Dispensation, and by others.

In addition to the value of Dr. Barrows' own services, it has been a distinct advantage to the purpose of his visit that Mrs. Barrows accompanied him. After two weeks of constant speaking in Calcutta, a few days of rest were enjoyed at Darjeeling, in sight of the Himalayas. After this Dr. Barrows visited Lucknow, where two lectures were delivered; Cawnpore, Delhi, where he spoke four times; Lahore, where five addresses were given; Amritsar; Agra, where he delivered five addresses; Jeypore, Ajmere, Indore, Ahmednagar; Poona, where he gave ten lectures and addresses; Bangalore, Vellore, and Madras. Up to the present time Dr. Barrows has delivered eighty-five addresses in India and has thus reached many thousands of the educated people of the country. In Delhi his addresses were delivered in St. Stephen's College of the Cambridge Mission. In Lahore his first lecture was presided over by Dr. J. Sime, the Director of Public Instruction in the Punjab; the second was presided over by the Bishop of Lahore, and the third by Colonel Robinson, the British Commissioner. In Agra he gave his addresses at St. John's College of the Church Missionary Society and at the Government Agra College. At Indore Dr. and Mrs. Barrows were the recipients of very kind attentions from the Maharajah Holkar and from the members of the Brahmo Samaj. At Ahmednagar their time was largely spent in studying Missions. In Poona he had a great reception from the leading gentlemen of the non-Christian communities at the General Library.

In a very cordial editorial account in the Bangalore *Daily Post* of Dr. Barrows' visit to Bangalore is the following:

"As was observed by Mr. Slater in the hall last evening, three such Christian lectures, so comprehensive and erudite, so eloquent

and ornate, so earnest and persuasive, generous and sympathetic, have probably never before been delivered in Bangalore. They were altogether unique of their kind. It requires a cultivated and historical faculty, a keen literary taste and a fair acquaintance with historical Christianity to intelligently follow and really appreciate Dr. Barrows in his wide, deep, and masterly treatment of his many-sided subject. Seldom have educated Hindus listened to such a sublime, powerful and bold exposition of the truths and claims of the religion of Christ."

In Bangalore Dr. Barrows was the recipient of graceful courtesies from the Cosmopolitan Club, composed of Hindu gentlemen of various creeds. At his lecture in Vellore, the Mohammedan Mayor of the city presided. A great public demonstration was given in the Victoria Town Hall, Madras, on February 15th. The address of welcome was signed by a large committee representing many faiths, but all united in the spirit of friendliest courtesy and appreciation toward the President of the Parliament of Religions. His opening lecture on February 16th crowded the Victoria Town Hall to its utmost capacity.

Dr. Barrows is still to visit Salem, Coimbatore, Madura, Trichur, Tinnevelly, and Colombo before sailing for China and Japan but already the call has become so loud and general for the immediate production of an inexpensive edition of the lectures, that Dr. Barrows has already given them to the Christian Literature Society for India, although the lectures will appear on his return to America in ampler and completer form, with notes, index, &c. In response to this hearty request the present edition is being published.

The standpoint of the lectures is clearly indicated by their general title: "Christianity, the World-Religion." This thesis has been developed and maintained in a large and kindly way, by a masterly massing of facts, by forcible argument and by a most sympathetic spirit toward all that is good in every faith. Some of those who were not present at the Parliament of Religions have been surprised at the strong, unhesitating utterances of Dr. Barrows in regard to the Christian faith as

sure to become the Universal religion. But the series has been everywhere received with marked interest and attention. The following are examples of what has been said in various organs of different religious communities :

Unity and the Minister, the organ of the Church of the New Dispensation, said :—

"Dr. Barrows's presence here was imposing and enchanting, and gave an impetus to the mind of the thoughtful portion of his Christian and non-Christian hearers. * * We knew he was a Christian of the orthodox school, and his recent lectures have not disappointed us, but increased our admiration for him. Our admiration for Dr. Barrows was the greater, because, being a Christian of what may be called the orthodox school, his heart was so liberal, so world-embracing, so many-sided."

The *Indian Christian Herald*, the organ of the Bengali Christians, said :—

"The incidents of the visit of Dr. Barrows to Calcutta have brought into demonstrative relief, the mighty hold, more or less distinctly realised, of Christianity on the national conscience. The Mission of Dr. Barrows, it was well understood, was solely and wholly to commend to the people the fitness of Christianity to become the world-religion. Never before had a Hindu Maharaja's palace been thrown open to celebrate the welcome of one with so exclusive a message to deliver. Never before had Hindus, Mohammedans, Parsees, Buddhists, Jains, and Brahmos, vied with Christians in wishing godspeed to so single-purposed a herald. Nor was the spell broken with the development of the mission. The prayer which, for the first time, went up from the palatial hall, 'May the spirit of Jesus prevail still more widely and pervade still more deeply,' was abundantly answered. The Gospel lectures found among their hearers, men of light and leading, Hindu, Brahmo, and Parsee, who had never before listened to a distinctive, evangelical appeal. Nay, some of them were delivered under the acquiescing presidency of Brahmo and Hindu representatives, while all elicited from non-Christians and Christians alike, repeated plaudits of approval. We are firmly persuaded that Dr. Barrows has been used of God to draw out, and make patent, some of the invisible trophies of Missions, and that the outlook is bound to be an enthusiastic revival of the missionary spirit in the Homes of Missions. He had taken his stand on the same evangelical foundations which are exhibited in the apostolic commission of the Missionaries. Dr. Barrows has illustrated, further, that, while the recognition of truth, wherever it was found, was an imperative obligation on the part of every true man, such recognition, properly viewed, was a source of strength, rather than of weakness to Christianity."

The *Indian Witness* of Calcutta said :—

"We very much doubt whether India has ever been favored with so worthy a presentation of the Christian faith. * * The lectures are a magnificent contribution to the Christian Evidences, well worthy of a permanent place in literature. Many competent critics have pronounced the lecture on the Universal Book the finest presentation of the incomparable place, in the world's life and literature of the Christian Scriptures which they have read or heard."

Of the closing lecture the *Indian Witness* remarks that it

"Was a masterly presentation of the claims of the Christian faith upon all men, and in everyway worthy completion of what must be regarded as the ablest course of lectures on Christian subjects to which the Indian community, of the present generation at least, has been permitted to listen."

The *Indian Evangelical Review* of Calcutta said :—

"Opportunity of discussion and controversy was not given on the floor of the Parliament; but the opportunity was given and largely availed of on the larger arena of the public press and on public platforms, with the result that instead of the Missionaries suffering in reputation or the work of foreign Missions being discredited; it is "the picturesque fascinating orators who championed the cause" of the non-Christian religions who have been discredited, as is always the case when the libelled Christian has got the indictment or book which his adversary has written.

But what are the net results of the Parliament of 1893? We would answer first of all a widespread approach towards the Christian platform on the part of the more educated members of the non-Christian Community. They are pleased with the Parliament of Religions as an expression of Christian love and sympathy towards, and interest in, the devotees of non-Christian religions. Love begets love, and sympathy begets gratitude. This love and this sympathy have drawn many towards Christ who previously stood aloof In the second place, to the Parliament of Religions we owe the able evangelical and apostolic lectures of the Rev. Dr. John Henry Barrows. And we add that different from the lectures of all other temporary visitors to India, Dr. Barrows's lectures will live and be a power, and an arsenal of munition long after we and the lecturer have left behind us all earthly activities. They made a deep and lasting impression upon those who heard them delivered and many of these were men who never heard Christian addresses before; we believe they will be much more widely known, and known for generations yet to come, as a printed volume. In the third place, we expect such Christian lectures to be delivered every second year in perpetuity on Mrs. Haskell's foundation, and issue in the publication of works of a permanent apologetic value, pre-

pared specially for the intelligent English-educated young men of India. The first series of the Haskell-Barrows Lectures, we hope, will prove a true earnest and sample of those which are to follow, We desire no better, none more loyal to the truth as it is in Jesus, and none more faithful to the non-Christian faiths and their followers. Another good thing which Dr. Barrows has done by his lectures was to correct untruths, and to supplement half truths industriously circulated by Christians and non-Christians. This itself is no small gain. One word more, the Calcutta Missionary Conference which met after five out of the six lectures were delivered, were enthusiastic and unanimous in their appreciation of the lectures and in praise of the University of Chicago whose commissioner he is, and of Mrs Caroline E. Haskell by whose Christian liberality the Lectureship has been founded."

The *Hindu* of Madras, one of the ablest of the non-Christian journals of India, said :—

"Dr. Barrows is certainly to be congratulated on the impression he has produced as a lecturer. There is an unanimous feeling that he possesses great powers of exposition, and a thorough knowledge of his subject. More than all, he has evidently a great love for the people of this country and some appreciation for their good qualities, and especially for their intellectual keenness and aptitude for metaphysical controversy."

But no reference to the lectures has been more honorable to India than the noble sentiment of the *Indian Social Reformer*, the courageous organ of the reformers in Madras. Differing from Dr. Barrows in standpoint and in belief, this paper spoke the following true words about the lecturer's utterances :—

"It has, we see, been made a point against Dr. Barrows that he claims a position for Christianity superior to that of any other religion. We are, of course, not prepared to concede that claim. But we never expected that Dr. Barrows would condescend to waive that claim for his own faith, and if he had done so, we, for one, should not have very much cared to listen to what he has to say.

"And we regard as the outcome of sheer intellectual indolence and pusillanimity, the opinion which is fashionable now-a-days that one conviction, one faith, is as good as another. We regard this easy-going fashion of mind as fraught with the greatest danger to the future of this country. For it means isolation ; it spells death. The vice, wherever and in whatever form it prevails, is the child of pure selfishness.

"The religion of the future will no doubt have affinities with each of the existing religions, just as the human race has affinities with the anthropoid apes. We, therefore, welcome Dr. Barrows's state-

ment of the claims of his faith. If they are exaggerated or imaginary, they will go to the wall of their own accord. If they are real, on the other hand, it may so happen that some courageous souls that have been seeking the light and not found it, may be impressed with them and may be led to transform themselves into the receptacles of a greatness such as an exalted religious idea alone can bestow. We invite our friends to give their unbiassed hearing to Dr. Barrows. To be afraid of being converted to his views is cowardice. No man who is afraid of having to relinquish his prepossessions need call himself a religious man or a lover of truth. His proper place is in the vegetable kingdom, where to be uprooted is to perish. The human vegetable is the most despicable of human things."

The motto of the Parliament of Religions was:—"Have we not all one Father? hath not one God created us?" It is true. There is but one God, and He is the Father of every one of us, and He will draw all His children more and more to Himself and more and more to one another. It is in love to Him and in love to India that these lectures were devised and were prepared and have been delivered and are now given to the Press. The present writer counts it an honor and a privilege to write these words of introduction. He believes that many in our beloved India will read the lectures with thoughtfulness and earnestness, and find them a help in becoming intimate with God our Father and the Lord Jesus Christ. "And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." And before reading, and while reading and after reading our brother's message, about our Father and His revelation of Himself let us humbly and sincerely pray the universal prayer which was daily prayed at the World's First Parliament of Religions;—"Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever.—AMEN.

AHMEDNAGAR: *Feb. 18, 1897.*

APPENDIX.

INTERVIEW WITH DR. JOHN HENRY BARROWS, PRESIDENT OF THE PARLIAMENT OF RELIGIONS.

(From our Poona Correspondent.)

When I learnt that the presence of the plague in Bombay has induced Dr. Barrows to make a longer stay in Poona, a thought came into my mind to interview him and get his opinions on certain matters, and I wrote to him and got an appointment made for Wednesday. I went to him at the appointed time when he was talking with a young man. I had to wait a little before he could come to me. He received me very well. In the face of the fact of Dr. Barrows shortly coming to Madras, I do not like to spoil your pleasure of seeing him first hand, and I do not therefore describe his personality. The following is the result of my interview :—

Q. How do you like India ?

A. I have every reason to like India, for I have had, during the last seven weeks, the most courteous reception from the various religious communities. I was welcomed at Bombay by men of several faiths, and in Calcutta every kindness was shown by Hindus, Moslems, Jains, Parsis, Brahmos and many besides. I take all this as a grateful response to the American people for the welcome given at the Parliament of Religions and elsewhere to the delegates from India. What has greatly pleased me during the delivery of the nearly seventy addresses I have been called upon to give, has been the courteous and candid attention of my hearers to a speaker, who has striven to set forth, with clearness and vigor as well as with sympathy, what he deems the rightful claims of the Christianity of Christ. I have learned also to admire the keenness of the Hindu mind and its quick and sympathetic appreciation of the very best which I had in my power to offer. But India means much more than the thousands of educated youth and courteous scholars whom I have had the privilege of addressing. It means, in part, this beautiful winter climate, the noble architectural monuments bequeathed by the past, the sublime and beautiful scenery which inspired the early Vedic poets, and the systems of philosophy and religion prevailing among this immense population. India cannot be considered apart from Hinduism, which I have long known to be a mixture of many faiths. I did not expect to be pleased with popular Hinduism as illustrated in the common forms of worship.

The Hinduism which I examined, for example, in Benares filled me with pity and distress. The hideous idolatries which I have witnessed in many places appear to me thoroughly debasing to the people. I know what excuses and explanations are offered by the pundits. I am sorry that they think the common and, to me, degrading worship, is fitted to an unenlightened population. I am sorry that they do not cherish a loftier faith in the possibilities of the common mind. Even granting, which I do not, that idolatry is fitted to national infancy, three thousand years of idolatry constitute too long a period of childish enslavement. Christianity in three hundred years swept away, in large measure, the degrading forms of Greek and Roman polytheism. I know that there are hundreds of brave-hearted reformers in India who are hoping and working for the spiritual uplifting of the people, and I wonder that hundreds of thousands of educated Hindus do not devote themselves to a similar noble task. In Western Christendom it is believed that the lowliest and most ignorant are worthy of the best illumination, and the preaching of the Gospel to the poor has wrought some of the chief marvels of Christian history. We have found that the humblest and most ignorant can be brought to worship God who is spirit "in spirit and in truth." Instead of palliating idolatry and all its terrible accompaniments in India, the educated Hindu, it seems to me, might well strive to repeat, with better accompaniments and without any surrender of faith in the great God, the reformatory and ethical work which even Buddhism wrought in India more than two thousand years ago.

Philosophic Hinduism is another thing, and the representatives of it whom I have met are men not only of intellectual acuteness but often of true devoutness of spirit. I should esteem them even more highly than I now do if their lives were devoted to lifting the pall of ignorance from this poor people, and I am sorry that they are not more generally willing to accept and proclaim that Christian Gospel which I believe, more firmly if possible than even before, is the only sufficient force for the regeneration of the individual and of society.

Q. If it were given to you, would you like to live the simple life of India?

A. I am not sure that I understand what is meant by "the simple life of India." If it means the half-clothed distress, the pitiful hunger of the many millions who, not merely in years of famine, but generally live in mud hovels without the comforts which are enjoyed by some of the aboriginal tribes of North-America, I should neither like it for myself nor for the poorest and most abject people of Europe and America. What Emerson meant by "plain-living" coupled with "high-thinking" I deem a note of the truest civilization. Enervating luxuries and the extravagances of fast living are not wholesome in any part of the world. But I

believe that the body should be cared for, decently clothed, comfortably housed and properly fed, so that it may be the best instrument of a vigorous mind and a pure heart. And therefore I look upon the "simple life" of the naked mendicant and the dirty fakir as neither an ornament nor a credit to religion and humanity. Of course, there have been ascetic developments here and there in Christian history of which I would speak in a similar way, but they mostly belong to a remote period of the past. The opportunity and the freedom which belong to the British and American nationalities, a gift to them in a large measure from Christianity, have delivered the vast majority of the people from the material and, it seems to me, debasing conditions which prevail almost everywhere in India. I know that there are inequalities in Christendom, and there is much room for improvement in the distribution of wealth, but more than nine-tenths of the people are advanced from that state of close approximation to mere animalism in physical conditions which distresses me in my observations here. I am well aware that under the just over-rule of Great Britain material conditions have much improved. With peace and justice, progress has been made. But far greater progress is still demanded in order that India may escape from the curse of what is now a "simple life," a life which is utterly unfitted for a being like man, with a soul capable of noble hungers, living in a world which ought to meet his many material, intellectual and moral wants. So long as agriculture is the all but universal occupation of the people, their material advancement will be retarded. Diversified industries and the growth of manufactures are needed. The building up of industrial and technical schools will doubtless be a help in these directions.

Q. Had Christianity ever to contend with a religion which had a sound philosophy for its basis, and whose people were highly civilized?

A. With some explanations and limitations it may be truly said that the Greco-Roman world was a congeries of nations in which a sound philosophy was not wanting, and some of whose people were in a high state of civilization. Christianity met this world and finally overcame it. The early Christian Fathers had many of them a great liking for the Greek philosophy, which they studied and which some of them regarded as a schoolmaster leading to Christ. Dr. Fairbairn of Oxford has ably shown how Christianity, in a measure, absorbed into itself the philosophic systems of classical antiquity, both utilizing and ennobling them. The civilization of the Roman Empire into which Christianity entered, was complicated, advanced, highly intellectual, adorned with great cities, rich in luxury, starred with philosophic schools, proud of a literature, some of it inherited from the golden period of Greek learning, which is the world's delight to-day, and ennobled with a

sculptural art which has not since been equalled. Out of the Greco-Roman world Christianity built the modern world, or rather from the former the latter has grown. It appears to me that the philosophy which Christianity found in the first and second centuries had a sounder constitution in some respects than the philosophies of the eastern thinkers. There was a more definite recognition of the personal God and of the responsible human personality. A pantheistic blight did not cover the speculations of Socrates, Plato and Aristotle. There is a certain vigor and validity to the thinking of Greece and Rome which the modern mind must highly respect. Surely, the civilization of the Greco-Roman world was, in important particulars, more advanced than any civilization which Christianity has since met.

Q. Do you not see any similarity between the spread of Christianity to-day and the spread of Buddhism, in ancient times, when it was supported by the State?

A. There is a similarity in the progress of both religions. But I see a closer similarity between the spread of Christianity to-day and the spread of ancient Buddhism before it was supported by the State. Early Buddhism was diffused by the preaching of bands of earnest men who found the people tired of the formalism and pettiness and bondage of the Brahmanic priesthood. With its teaching of brotherhood and its deliverance for all through the eight-fold path, it must have met some of the needs of the human soul. Unfortunately Gautama had no perception of man's chief need, namely, a loving God. And therefore the moral progress possible to Buddhism was limited. Christianity with its perfect theism and its perfect ethics meets all spiritual needs. Its spread to-day is owing to the power of truth and love and not to any support from the State. An increasing interest is felt in Christian lands for the work in non-Christian. Thousands of lives and many millions of rupees have been given to Christian toil and effort outside the bounds of Christendom. These offerings are free-will, voluntary and independent of any help from the State.

Q. With the primitive means of communication was not the spread of early Buddhism marvellous?

A. The means of communication do not appear to me a very important element in the early history of either Buddhism, Christianity or Mohammedanism. Similar means were open to all. The early progress of Buddhism may be called "marvellous" in that it was rapid and wide. But in reality it was not wonderful that men should welcome almost anything as an escape from the fearful Brahmanic tyranny. I prefer to apply the word marvellous to the progress made by a faith like the Christian, which encountered antagonisms immensely stronger and more relentless than anything which the followers of Buddha met. A system like Christianity

demanding perfect loyalty to God and equal love to men, and permitting no compromises like that of Buddhism when it consented to be one of three religions in China, makes progress by overcoming the most obdurate pride and all the entrenched wickedness of man, and therefore I regard its early advance as one of the chief wonders of history. Its real progress to-day among non-Christian peoples is owing to the special presence and power of the Holy Spirit, inspiring love, creating purity, renewing the soul.

Q. Hinduism is highly eclectic, and will Christianity make a stand against such a religion ?

A. The so-called paganism of ancient Greece and Rome became very eclectic. The neo-Platonism of Alexandria was a marvellous eclecticism, and Christianity not only made a stand against it, but overcame it. I prefer to call Hinduism omnivorous rather than strictly eclectic. It seems to me that it does not select truths and parts of systems here and there, combining them into a new and more perfect whole, but it endeavors to absorb everything indiscriminately with the result that it becomes more vague and less distinct than ever. There is a good deal of truth in the claims of certain Hindu Scholars that Hinduism is a social condition in which any kind of religion, theism, polytheism or pantheism may have a home. If this be true then its downfall is certain and possibly not very distant, for caste is being undermined by a hundred forces. It is being modified or utterly thrown away by the Hindu reformers who are sure to increase in numbers and influence with the progress of enlightenment and humanity. Of all the religions of the world Hinduism is the most unsystematic and ill-defined. Those who have lived in India for years affirm that they can scarcely find two Hindus who are agreed even as to fundamentals. In my conversations with pundits, the friend with whom I am talking always affirms that some other pundit's Hinduism is not genuine. All this is in contrast with Christianity. In spite of the divisions among Christians, the various churches at work in India are heartily in accord as to the fundamental facts and truths which are contained in the so-called Apostles' Creed.

Q. You believe, I suppose, that God has revealed Himself in every country and in every age.

A. Certainly. The realm of revelation is world-wide. This truth I assert over and over again in my lectures in various forms. This truth is asserted in the Christian Scriptures. Paul speaks of "The law of God written on the heart," and declares that God hath not left Himself without witness among the nations. The Fourth Gospel speaks of the Logos as " the original light enlightening every man." These various revelations have been much dimmed, distorted and intermixed with guess work, error and invention, and I never feel more profoundly the need of such a complete, final and

authoritative revelation as has been given through Jesus Christ, than when I read the strange combinations of truth and error which are found in the Sacred Books of the East. I look upon the Biblical revelation, culminating in Jesus Christ, as the fulfilment of all the incomplete disclosures mixed with so much that is irrelevant and misleading and uncertain, which are found in the non-Christian religions.

Q. Of the accepted religions Mohammedanism is the latest faith and as such has the best claim for general acceptance?

A. According to this logic if a religion rises in the 20th century and is widely received it would have the best claim for general acceptance, even if its ethical and spiritual plane were far lower than that of Mohammedanism. No. It is manifestly absurd to declare that the latest in anything is necessarily the best. On this foolish supposition one might claim that every picture which is received and admired to-day in the Salons of Paris is a better work of art than the Sistine Madonna, or that the latest great poems which become popular in our time must surpass the plays of Shakespeare and the Iliad of Homer. According to this logic Mormonism and Sikhism are—because later—superior to Parsiism, Judaism and Mohammedanism. But the best claim to general acceptance belongs, of course, to that religion whose disclosures of truth are the highest, completest, most certain and most authoritative; whose fundamental and central teachings in regard to God and man are the purest and most life-giving, whose ethical ideas and spiritual conceptions are the freest from anything ignoble or merely transient; whose spiritual dynamics through which its ideals are realized are the most potent, whose best effects are the loftiest and most divine; and whose average results, through long centuries of testing, have shown its ability to give enlightenment, liberty and progress, elevation, hope, and inspiration to great masses of people. Judged by these proper tests Mohammedanism, which owes what is best in it to Judaism and Christianity, does not occupy the highest place, and does not deserve acceptance by those who have the opportunity to receive the perfect religion in the Gospel of Jesus Christ.

Q. Are Americans more religious than Hindus?

A. The answer depends upon what is meant by religious. If, by religion, is meant religious ceremonials, performed through the force of immemorial custom; if, by religion, is meant terror before unknown supernatural powers and fear in the presence of threatening priests; if, by religion you mean bondage to superstitions which educated Indians are rapidly casting off, then the Hindus are more religious than the Americans. But if by religion is meant, with the Apostle James, "visiting the widow and the fatherless in their affliction" and keeping oneself "unspotted from the world;" if by

religion is meant, with Jesus Christ, supreme love to God the Father and fraternal love to all men; if by religion is meant, with the Apostle Paul, the attainment of a complete manhood under the inspiration of the highest ideals, then the Americans, with all their faults and shortcomings are, in my judgment, more religious than the Hindus. Religious sentiment and conviction have entered into our national life and institutions. With us, because we are Christians, ethics is an essential part of religion, and religion must be realized ethically. There is a national conscience which is smiting the chief evils which still afflict us. Men more and more feel their obligation to show their love to God by gifts, efforts and prayers in behalf of the destitute and darkened and unfortunate in our land and in all lands. Emerson calls Sunday "the core of our civilization." It is a day dedicated to the higher things of the soul. It is a day for intellectual and spiritual enlightenment, and for benevolent service. Religion, with us, has its expression in the building of hospitals as well as churches, of Universities as well as Sunday Schools, in College settlements for the advantage of the poor in our great cities as well as in the scores of millions of dollars which have gone to the sending of Christian Missionaries, teachers and physicians into distant lands.

Q. Is material improvement an impediment to religious improvement?

A. On the contrary it is often a help to it. In America and Great Britain we strive to better the condition of the poor along with our efforts to reach them with the Gospel. A man who is hungry and sick and ill-housed needs bread and medicine and comfort and often the betterment of his physical condition is a door open to a higher life. Those who live on the verge of starvation and physical barbarism have not the best surroundings for that nobler life which is worthy of the name of religion. In my own country the progress which Christianity has made in the last half-century has been, according to the investigations of the most careful students, great. The material advancement of the people has also been noteworthy.

Q. Do you think austerity will help religion?

A. I suppose you mean by austerity, asceticism, a life of extreme physical impoverishment and self-denial. This sort of asceticism may help a low and unworthy kind of religiousness. Men who are delivered by Jesus Christ from bondage to fear and form, and who realize that He came to give us an abundance of all the better treasures of life, cannot praise asceticism. There is a self-denial that is genuine and spiritual, and that is to be commended. A self-sacrifice that finds expression in loving service to others is Christlike and essential to the highest religion. But Christianity, be it ever remembered, is not an ascetic religion. Jesus Christ, its

founder, who gave His life for the world's redemption came "eating and drinking," and moving about among men as a friendly spirit, healing the sick, feeding the hungry and sharing the joy of the wedding feast. He was poor but not abject; He was persecuted by others but was "anointed with the oil of gladness above His fellows." It is enough for the Christian to be as His Master, living in the world, faithful to all human relationships, blessing all men and keeping himself so pure, healthful, vigorous, brave, noble and, in the truest sense, prosperous that he *may* be a blessing to all men. As one has said: "He is to live such a life and be such a man that if all men were like him this world would be God's Paradise."

Q. Is a Mediator an essential of religion?

A. Men have generally thought so, for some form of Mediatorship inheres in many religions. The priesthoods of the world indicate the general human thought that men need some one or something like a sacrifice to stand between them and God. Christianity puts Mediatorship in the very heart of God; "God was in Christ reconciling the world to Himself." Christ the Mediator is central in the Christian religion. He was apparently conscious of perfect unity with God and man. Knowing Him we know the Father. He makes God real to us by showing us the Divine heart of God in Himself. Hindus have sometimes said that Jesus Christ added to their knowledge of God. I believe that only through the medium of Christ's life and teaching can men get their best apprehensions of the Divine nature. I think that men should appreciate Christ's mediatorship in this broad sense. While I believe that in a stricter and more limited sense, He is a Mediator by whom every obstacle to human salvation has been removed, I would also have the world look at him as the Supreme Revealer of the Divine love, that love which in Him and through Him takes from human hearts the burden, the pollution and the desire of sin. I have found in India intellectual and religious unrest. Men are not satisfied with their inherited creeds. They are looking around, within and above for something which heals and contents the soul, and I shall be grateful and happy if my visit to India shall induce some of its open-minded and lovable people to consider attentively and candidly the peerless Christianity of Christ.—*The Hindu*, Feb. 8th, 1897.

INTERVIEW WITH REV. JOHN HENRY BARROWS, D.D.

Impressions of the Country and People.

The following account of an interview our Poona Correspondent had with Dr. Barrows will be read,—if not with entire approval of the views and sentiments expressed by the learned doctor,—at any rate with interest:

Q.—What is the difference between your standpoint and that of what is called the orthodox Christianity?

A.—My standpoint is that of Comparative Religion which I believe to be the demonstration of Christianity. The orthodox church in its more enlightened and progressive representatives is qnite ready to occupy a similar standpoint. There are some orthodox Christians who do not believe in the methods of Comparative Religion, but it seems to be the best means of advancing the Kingdom of Christ.

Q.—Is Unitarianism spreading in America?

A.—The Unitarian Church is making little, if any, progress in America. I doubt if it is as strong to-day as it was at an earlier period. Unitarianism embraces noble, scholarly and philanthropic men, and the Unitarian movement rendered some good services in modifying the spirit and teaching of the old orthodoxy. Bnt it lacks in my judgment, what is essential to a growing and sufficient Christianity. According to the last census, the proportion of evangelical church members in the United States to non-evangelical is as one hundred and three to one.

Q.—What impression have you formed of our country and our people?

A.—I can only answer in the briefest way such comprehensive inquiries. India is a land of wonders and of anomalies. My interest has been deepened and my affection quickened during these two months in which I have had the pleasure of conversing with many of yonr most enlightened people. My heart goes out to this country in its present deep distress, and I pray that the terrible affliction of famine and plague may soon be removed. It may take very much longer to remove the darkness of superstition and ignorance covering most of the many millions of the country. It appears to me that your enlightened leaders instead of fostering the national, exclusive spirit which is nnwilling to receive the best things from whatever source they may come, would do well to direct the mind of the educated youth and others towards the main sources of India's present helplessness, sorrow and distress. I am profoundly impressed with the lack of unity prevailing in India. It is an aggregation of the peoples, governments, religions and classes where the divisions are woful indeed. It is perfectly evident that, if the wise, restraining hand of British rule were removed, chaos would prevail and the Hindus and Mahomedans in some places wonld be flying at each other's throats. There are few countries where religious intolerance seems so general and cruel as here. India is living in a state of society which, so far as religious tolerance is concerned, appears to us Americans most distressing. The alphabet of true toleration has yet to be learnt by great sections of the community. I know that Hinduism is willing that men should hold a variety of in-

congruous creeds, but religion is not merely a creed; it is also a life where the conditions and environments ought to be in harmony with the inner convictions. The religions of India have been trying here, as at the Parliament of Religions, to make themselves as Christian as possible. But when members of the Hindu community convinced of the truth and rightful claim of Christianity prepare to confess Christ and enter into fellowship with her people, these Christian disciples still meet relentless and often cruel opposition. They are sometimes disowned, prohibited from seeing their own relations, deprived of just inheritances, assailed with falsehood, with blows, and now and then tortured. Some of the noblest specimens of human character and some of the finest and most enlightened intellects which I have met in any land are in the Native Christian Community of India. And I have reason to believe that there are many thousands of educated youths who are convinced that Christianity is true but who are still held back from declaring their faiths openly by reason of the cruel intolerance still prevailing.

Q. If you will please allow me to ask you questions not germane to your subject—will you tell me whether the joint-school system is a success in America?

A. I think the joint-school system, by which I suppose you mean the co-educational system, is very largely successful in America. Co-educational schools grew up at first partly out of convenience or necessity. It was determined that all the children should be educated and it was not possible or easy to have separate schools. Experience has justified the system of co-education and that system has been continued.

Q. Is the position of women in America higher than that of those in England? Are all professions open to them?

A. I think the position is substantially the same. All professions are open to women in America. Not all the churches, however, admit women to the Christian office of preaching.

Q. Do American people feel any interest in questions affecting people in this country?

A. They feel a deep interest especially in the social and religious condition of India. The position of many classes of Indian women has aroused much interest in America and my countrymen by their large gifts to Christian schools and missions and by the coming of hundreds of Christian educators have manifested their deep concern for the moral welfare of India.

Q. Can you offer any suggestion as to the means that may bring about closer relations between the two peoples?

A. I should like to have some of your brightest youth trained in our American technical schools. Thus they might do for India

something of that service which Japanese youth educated in the United States have done for their country. The visits of Indian lecturers to America have widened American interest in this country and have increased the desire of American Christians to make India acquainted with the gospel. Since becoming acquainted with the spirit and results of the Parliament of Religions, some Americans, as I know, have given for the first time to the work of foreign missions. American Christians have not been disturbed in their faith and purposes by becoming acquainted with Hindu philosophy. I think that great good might come from a visit to my country of a band of the educated and eloquent Native Christians of India, like scores of those whom I have met, men who are able to hold their own in any assembly and who would be a living evidence of what the gospel has wrought for the deliverance of the human mind from error and the life from sin. Such educated men I have had the pleasure of meeting in Bombay, Calcutta, Lahore, Agra, Ahmednagar, Poona, and elsewhere. I believe that their visit and their addresses throughout the length and breadth of America would vastly increase the interest of my people in this country.

Q. Would there be any obstacles in the way of enlightened Indians seeing America ?

A. The only obstacles which I know are found here. Orthodox Hinduism forbids the crossing of the "black water."

Q. If it is possible, can you suggest what part of the country would best suit them and with what advantage ?

A. I could not give any suggestion of value in answer to this inquiry, except to say that the southern climate would doubtless be preferable to Indians. What advantages might accrue to them would depend very largely on their character, attainments, and adaptability to special work. My impression is that Indians educated in American schools and familiar with American ways would find their largest field of good service in India. My replies to your questions are brief, yet are as extensive as I have had the time to make them. My days are crowded with lectures, visits, receptions, and literary work. I am expecting soon to go to Madras and I have no doubt that I shall there have opportunities of pleasant acquaintance with those who lead the life of Southern India.—*Madras Standard, February 13th, 1897.*

AN INTERVIEW WITH DR. BARROWS, THE PRESIDENT OF THE PARLIAMENT OF RELIGIONS.

From the "Harvest Field," Mysore.

I.—Questions referring to the Indian Delegates to the Parliament of Religions.

1. Did the Indian delegates at the time of the Parliament of Religions excite much interest? Since then has their influence caused the knowledge of the Vedanta to be "nearly as familiar on the shores of the Michigan as on the banks of the Ganges?"

A.—They excited much interest, as did also the Japanese, Chinese and European delegates. Strange costumes and unusual faces doubtless added to the interest which naturally belonged to the representatives of the non-Christian faiths. I doubt if any appreciable knowledge of the Vedanta has been left by them on the shores of Lake Michigan. A few students in our universities and a fairly good number of Christian clergymen have some acquaintance with the Vedanta. The Indian delegates to the Parliament doubtless stimulated to a degree the study of Eastern thought. But these American students seek their information from the Oriental Scriptures rather than from popular speakers.

2. Do you know of any movement or organisation in America for the purpose of making the Vedanta the basis of any religious or philosophical system?

A.—I do not.

3. What were the habits and manner of life of the Indian delegates while in America?

A.—I believe that the Jain delegate remained a vegetarian. The Buddhist delegate sometimes ate fish. The other delegates conformed to the eating habits of the Americans by whom they were entertained.

4. How were you impressed with the delegates as men? and what impression did the systems they expounded make upon you?

A.—They impressed me as men of gentleness and courtesy and as owing what was best in their education and ideas in large measure to the Christian education which most of them had received. Their systems, as expounded by them, did not impress me as essentially different from the systems as I had studied them before. Of course very little, if anything, was said by them of the imperfect sides and phases of their philosophies; they naturally made the best showing possible. Other speakers took occasion to make statements which indicated the imperfections and sometimes the woful results of Hinduism. My own feeling was strong that even indirect criticism was not useful during the Sessions of the Parliament. The best which the non-Christian faiths could show appear-

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ed to me almost pitifully meagre beside the fulness of glory there is in Christ. The claims made for Hinduism were taken up vigorously after the Parliament by scholars like Dr. Ellinwood and shown to be unfounded.

5. From what you have seen and heard in India, do you think the Parliament of Religions was helpful or otherwise to the establishment of the Kingdom of God in India ?

A.—I have not changed my opinion as to the helpful influence of the Parliament upon the Kingdom of God here. Before coming to India I had received the favourable testimonies of many leading missionaries who were most familiar with the spirit and outcome of that gathering. Since my visit I have received many additional testimonies of a similar kind. Those Indian missionaries who, through misleading or imperfect information, feared that Christianity in America had suffered from this Congress, now know that they were misinformed, and those non-Christians in India, who accepted the ridiculously exaggerated stories of the influence of their delegates in America, will not long be able to credit what had no foundation in fact. The Parliament established a precedent of courtesy, fraternity and tolerance, which has met the wide approval of enlightened minds. I am glad to discover that the spirit of the Parliament is that in which so many of the most successful missionaries of India are doing their work. I am glad, also, that my connection with the Parliament has given me so wide and sympathetic an access, with my Christian message, to the minds of educated non-Christians in India. I have yet to learn that the Kingdom of God has made less rapid progress here in the last few years than in the years preceding the Parliament. Having been publicly thanked by bodies of native Christians for the services which, in their judgment, the Parliament of Religions rendered to the cause of Christ, I cannot feel that that meeting will prove a hindrance to Christ's Kingdom in this land. The non-Christian mind of India has been ludicrously inflated with pride because its representatives made a pleasant impression as advocates of Hinduism. Such pride on such poor foundations "goeth before a fall." But I hope the non-Christian friends here will permanently cherish the assurance that the Christian West is not blind to the elements of truth discoverable in non-Christian faiths. We recognize their hungerings for God, and we hope and pray for additional wisdom, the wisdom of sympathy, kindness and love, enabling us to show that Christ only is the Bread of Life which can satisfy those hungerings. Now that absurd speeches and unfounded reports are again announcing that the Parliament was a triumph for Hinduism, I hope that missionaries will give the widest and most emphatic denial, and show, what well-informed people in America have always known, that as the President of the World's Congress Auxiliary, Hon. Chas. C. Bonney, has written, "The final outcome of the Parliament will be enormously beneficial to the cause

of Christian missions." Dr. Jessup of Beirut has said that in the Parliament, Christianity was the hostess of the nations. "She did what no other religion in this age can do or would dare to do. She challenged inspection and criticism *at close range*. She said to all, 'Bring your best and your wisest men, and we will hear them courteously and patiently.' The moral impression of such a scene was prodigious and it will be lasting. Even the most conceited of Asiatic apostles, when proclaiming in their own land that America is tired of Christ and is pining for Gautama Buddha or Confucius, feel in their heart of hearts that Christianity alone wears the golden crown of love to man and God. The best they could say of their own systems was that they were like Christianity, not that Christianity was in any sense inferior. The Parliament has shown the weakness and impotence of the non-Christian systems."

II.—Questions relating to Dr. Barrows' present Tour.

1. What impressions have your audiences made upon you? Were they (*a*) large, (*b*) attentive, (*c*) sympathetic? Did they fully grasp the aim and scope of your lectures, as far as you have been able to find out?

A.—My audiences have been usually large, attentive and generally sympathetic. Those that had the best acquaintance with English appear to have grasped the aim and scope of the lectures.

2. Were there any special circumstances that led you to adopt the method you selected?

A.—It was the natural outcome of the Parliament of Religions and of my studies. The comparative method, while thought by many, and especially by non-Christians, the most favourable to the ethnic faiths, and while in reality the fairest, is also the most searching. It can be satisfactory only to that religion which is possessed of absolute truth.

3. Are your lectures to be published? If so, where?

A.—They have already been published by the Christian Literature Society for India in Madras. The whole series of seven lectures can be had for six annas, and the lectures separately for one anna each. On my return to America I hope to publish the lectures in book form with notes, additional matter. quotations from the Sacred Books, index, etc.

4. Have you seen any criticisms made upon your lectures, and do you intend to notice them?

A.—I have. No.

5. Are you satisfied with the results of your lectures, as far as you have been able to obtain Hindu opinions?

A.—Yes.

6. Have you been able to converse much with educated Hindu gentlemen? What do you think of their religious position?

A.—I have conversed with many. Their religious positions are various. They appear to me restless and uncertain.

7. Have you seen any of the effects of philosophic Hinduism? What do you think of that philosophy?

A.—Its effects appear to me quite limited, except that it fosters a pride and self-satisfaction which keep the soul from seeing the need of Christ as a Redeemer. The philosophy is marvellously acute and finespun. It treads with apparent ease through difficult problems. It seems to me lacking in sturdy common-sense and ethical power and spiritual efficiency. I cannot see that it has any relations whatever to the common life of the people of this country.

8. Have you seen much of the results of practical Hinduism? What are your impressions?

A.—Yes. It is a dismal swamp in which flourish grossest idolatries, hideous superstitions, fearful diabolisms. It has degraded, and it holds in degradation, a great people capable of infinitely better things.

9. Have you seen much mission work? and what effect has that work produced on your mind?

A.—Yes. I have seen college work, school work of all grades, hospital work, bazaar preaching, tract and Bible work, village work; my wife has seen zenana work. It is even more varied, wise, faithful, effective and necessary than I had previously supposed.

10. Have the missionaries when in America misrepresented the religion and people of India to the American people?

A.—No. And my investigations here have confirmed the reports with regard to the abominations of popular Hinduism which have sometimes been rather feebly denied. Of course I do not know what all missionaries have said in America. I have heard that some do not always discriminate and that they give the impression that Hinduism has no better elements, no brighter side. Believing in these better elements, recognizing this brighter side, I favoured and organized the Parliament of Religions.

11. What do you think of India as a sphere of mission work?

A.—It is one of the most important and difficult, and at the same time one of the most hopeful. The present interest, and I may say excitement, in religious matters, although evidently partly political, show that India is restless and is looking around for something to satisfy her. The time seems to me a favourable one for a large reinforcement to every department of Christian work in India.

12. Have you any message for the missionaries at work in India?

A.—My message is one of grateful love and profound appreciation. My deepest joy in India has been their constant testimony that my mission has been a help and an encouragement.

13. Have you been cordially welcomed and hospitably cared for?

A.—Their welcome and hospitality have been unspeakably kind. We have almost come to think that hospitality in its finest forms is unknown out of India. We have the pleasantest and most beautiful recollections of the homes of Rev. and Mrs. E. S. Hume, Bombay; Rev. and Mrs. A. Parker, Benares; Principal and Mrs. John Morrison and Dr. and Mrs. K. S. Macdonald, Calcutta; Rev. and Mrs. A. Turnbull, Darjeeling; Rev. and Mrs. W. A. Mansell, Lucknow; Rev. and Mrs. C. G. Conklin, Cawnpore; Rev. and Mrs. S. S. Thomas, Delhi; Rev. and Mrs. H. D. Griswold and Rev. Dr. J. C. R. Ewing, Lahore; Dr. and Mrs. H. M. Clark, Amritsar; Rev. and Mrs. J. P. Haythornthwaite, Agra; Rev. G. Macalister, Jeypore; Dr. and Mrs. J. Husband, Ajmere; Rev. and Mrs. A. P. Ledingham and Rev. and Mrs. J. Wilkie, Indore; Dr. and Mrs. R. A. Hume, Ahmednagar; Rev. and Mrs. J. Small, Poona; Rev. and Mrs. J. A. Vanes, and Rev. and Mrs. T. E. Slater, Bangalore; Rev. and Mrs. W. J. Chamberlain, Vellore; and Rev. and Mrs. G. Pittendrigh, Madras.

III.—Questions relating to the Lectureship.

1. Are there any definite regulations as to the persons who shall hold the Lectureship? or is the selection left entirely to the Trustees?

A.—The selection of Lecturers is left with the Trustees, President William R. Harper, Prof. George S. Goodspeed, of the Department of Comparative Religion, and of myself, all of the University of Chicago, and with our successors. The Lecturers must be men able to speak sympathetically and from the standpoint of Comparative Religion.

2. What, from your experience in India, are the subjects that should engage the attention of future lectures?

A.—Such themes as the Vedanta Philosophy and Christianity, Hindu Doctrines of the Incarnation and the Historic Christian Doctrine, Human Need of the Atonement and the Doctrine of Sin, the message of Christianity to Islam. I chose my own subjects for two reasons. First, to lodge in the Hindu mind as firmly as possible our conviction that Christianity is essentially a universal religion and not a European or an American or an Occidental faith. And, secondly, for the purpose of concentrating the attention on the supreme and distinctive truths which centre in Christ, thereby furnishing a comprehensive and convenient summary of the evidences of Christianity in the light of comparative study.

3. How often is it intended to send persons to deliver a course of lectures?

A.—Every two, or, if it seems better, every three years.

4. Is it intended that all lectures shall be given from the Christian standpoint?

A.—The platform of the Lectureship is broad. The primary purpose is to send leading Christian scholars to India, but the Trustees have the authority to arrange for lectures outside of India if they deem it desirable, and also to secure the views of scholarly representatives of non-Christian faiths. So long as India needs and welcomes Christian lectures I have no doubt that the Lectureship will be utilized for its primary purpose.

5. Is Mrs. Haskell, to whom we are all grateful for her magnificent gift, in any way connected with India?

A.—No, except by Christian interest and sympathy.

6. What, do you think, are the possibilities of the Lectureship?

A.—If Christian Lectureships are useful in Oxford, Edinburgh and New York, they are much more useful and necessary in a land like India where the very foundations of rational Christian faith must be laid. Furthermore, if any Christian lecturer on Comparative Religion falls into error while speaking in Calcutta, Bombay or Madras, he is far more apt to have his mistakes corrected than are those lecturers on similar themes who speak in Great Britain or America. As this Lectureship was suggested and asked for from India, it seems likely to have a very useful career. I have always believed in Christian education as a main factor in India's evangelization. This Lectureship comes in as a supplement to this force. It brings a fresh personality to the inquiring and changing Indian life, it secures for him a wide, sympathetic hearing, and leaves behind, in inexpensive form, the printed lectures of which this reading public seems very quick and eager to avail itself. My own estimate of the possibilities of the Lectureship was high from the beginning. But since coming to India and realizing how large, restless, inquisitive was the educated Indian public that is interested in religion, and realizing also how exceedingly busy the missionaries and Christian teachers all are with their special work, my estimate of the possibilities of the Lectureship has been much enhanced. Well-known and scholarly men coming to India from Europe or America will gain a wider hearing than those already resident in India, and going back to their own lands, after a few months of contact with the wondrous life of the East, they will be able to speak with far more interest and personal knowledge in regard to the progress and the needs of Christ's Kingdom. Thus will be realized Mrs. Haskell's idea and hope, namely, that the Lectureship will prove a bond of brotherhood and loving interest between East and West, as well as a useful and important factor in the evangelization of India.